

"You don't know how to treat a woman. You will never conquer me in that way. Such a fuss to make about my

loving you well enough to be jealous of you, and not like your leaving me! Why, I have done nothing, absolutely nothing. Mattie, my sister, was ten times worse than ever I have been. I have seen her strike him, and pull his hair out by handfuls. And Frank didn't make half the fuss you have made over a few words said by poor little me."

"Poor Frank, what a happy release the plague must have brought to him."

"Not a bit of it. He was very happy with Mattie."

"There is no accounting for tastes. He must have been very differently constituted from me."

"He understood women—"

"Women! yes. But not furies and maniacs."

"Women who are not logs, like the tame creatures who pass for women here. Poor Frank! he loved Mattie properly, and was very happy with her in consequence."

"I wish I knew his prescription."

"It was a very simple one."

"Tell me."

"It cut all her naughtiness short, and made her good for a long time together."

"What was it?"

"I—I—can't tell you."

"Do."

Nannie covered her face with her plump white arm, and bending her head a little downward, looked with coy shyness at Criss through the angle of her elbow. Presently the magic words came falteringly forth, and she said, speaking in the smallest of voices—

"He beat her!"

Criss turned away with the impatient air of one who has been tricked; but Nannie exclaimed—

"He did; I assure you he did. It is the only way with women like us. We must fear the man we love to be good to him. If he had not beat her she would have made him as unhappy as—I have made you. And she was the happier for it too!"

"Am I to infer, then, that you wish me to follow his example?"

"I often think I should behave better if you were to beat me, and make me afraid to be naughty. Not with the fist or a stick, you know, but a little thin whip, or switch, which only hurts without doing any injury. Oh, I have often and often seen Frank trying to kiss away the red wales from Mattie's lovely skin, while the tears were running down both their faces. Oh, they never were so happy as then."

"I expect my wife to be a reasonable being, and influenced by other considerations than those of bodily chastisement. Has affection no influence upon you? Are you not amenable to a fear of unhappiness, as well as of physical pain—my unhappiness as well as your own?"

"You speak to a woman as if she were a man, and open to reason! I tell you a woman who loves is not a reasonable being, and you must not deal with her as one."

"A man who loves shrinks from making her he loves unhappy."

"Then why do you make me so?"

"I do not make you so. You make yourself so by indulging baseless fancies."

"Baseless! when you speak to other women!"

"Well, we will see what our medical friends can do for your disease. I give it up."

"Oh, don't let them come and live here. If you must go away, let me stay here by myself. I will try to be good—I will indeed. And you mustn't be angry with your Nannie for loving you too well."

[To be continued.]

SOCIAL FREEDOM.

WHAT ITS ENEMIES SAY IT IS AND WHAT WE SAY IT IS.
By WARREN CHASE.

Sermons, pamphlets and newspaper articles constantly, grossly, willfully and maliciously misrepresent social freedom and its advocates, and try to convince the people that we advocate the very evils we are trying to remove, and they support. Mrs. Woodhull is persecuted with all the malignity of devils for exposing the wicked and corrupt practices of certain prominent advocates of Christian virtue, and for showing the cause of social evil to be in our institutions as upheld by Church and State; and whenever any of us point out the source of social evil and moral corruption, as it really exists in our legal and religious institutions, we are at once pounced upon by the cormorants that fatten on the corruption, or live on the institutions, as advocates and defenders of the very evils we would cure and remove. We are trying to rescue the oppressed and downtrodden victims of our social institutions from the tyranny that made them such, and are compelled to oppose the institutions, and, of course, expect to meet their power in resistance and misrepresentation; but it is a singular position to find ourselves accused of advocating what they support and we oppose—licentiousness. None of the advocates of social freedom are the patrons of houses of ill-fame; but its enemies are their main support. They would cease to exist under social freedom, while our present marriage laws sustain them. There never can be social and sexual purity until there is social and sexual justice, and that never can be under our present marriage laws, which are only the remains of a system of complete ownership and slavery of one sex by the other. Even now in some instances the female is not consulted, but sold to the man who wants her, to use as he would a horse or a pump, and her sexual functions are no longer her own but his, while she has no such power over him. She has nothing to say about the use of her body; he can use it when he pleases without her consent or against her protest, and even at the risk of her health and life, and such tyrants often do by such abuse send two, three or more victims to untimely graves to make way for more. Some flee to houses of vice where they have, at least, partial control over their bodies, but more die in the bondage respectably. Both these evils of prostitution, in and out of marriage, can only be cured by social freedom,

in which woman will be fully protected in the control of her own person, and be legally, morally, socially, politically, religiously and financially the equal of man. She must have her half of the property, her half of the control of all affairs in society and life, and, as fully as man has, the control of her own person. Then parties can make their own marriage contracts and annul them, and both themselves and the public be protected by the record.

The public, through religious teachings, are greatly alarmed about the encroachments of individuals, and are always hampering individual action to protect the great body of the people. Every wife is *legally a slave*, and partly or wholly owned by her husband. Some have good masters and some bad ones. Those who have good ones would remain, and both would be satisfied with equality and equal rights in social freedom; and those who have bad masters should not be compelled to remain slaves. Free them, and let them make new terms of partnership in equality, or separate if they prefer, and warn all other women against the tyrant that abused a woman because he could under the old law. The slaves that had good masters remained and worked the plantations after they were free, while the cruel masters could neither keep the old slaves nor get new ones. Some people think social freedom would drive the licentious men, who could not get wives and kill them as they now do, to houses of prostitution, and that they ought to be restrained by the marriage laws—allowed to kill their victims. They would find no such houses nor victims. Females do not go from choice nor by attraction to that kind of life, but from the injustice and cruelty of our present institutions. Our laws of inequality and injustice to woman are the main cause of our social depravity and moral corruption, and not the nature of man, which the Christian says is totally depraved. The ballot is only one step toward social freedom and equal justice, and nothing can restore us to a sound system of morals but complete equality in social freedom. Woman is far more virtuous than man, and hence the licentious sex has put her into subjection and prostituted her virtue to his own lusts under the sanction of Church and State. Robbed of her property and her political, civil and personal rights, it was then easy to rob her of her virtue and her purity. It is as vain to plead for justice for woman now, as it was thirty years ago to plead for justice for the slave. Her day has not come, but it is as sure to come as was the day of emancipation for the negro slave; and, if we can hasten it, it is our duty to do so.

AT HOME, Christmas, 1874.

Dear Weekly—There is a certain editor not a thousand miles away who is most unmerciful toward Parson Beecher, and who has a great deal of fine-spun talk about "virtue" and "chastity," and the opinion that all "good and true people" must have of Henry Ward.

"Now, I'm anxiously on the watch in the columns of his gossip and popular little sheet for 'mud-flinging' at the WEEKLY and Victoria Woodhull. As long as the would-be-thought immaulate editor confines his virtuous (!) wrath to Beecher, I shall let him alone; but just so sure as he touches Victoria and her dear cause, I shall send him a gentle reminder that 'people who live in glass houses should never throw stones;' for I happen to be informed, that though the editor in question may not be an advocate of 'free love,' he has been, and most like still is, an earnest follower of the doctrine in the commonly understood lustful sense of the term.

Now, this may seem to all the editors hereabout like black-mail, since I do not at present care to mention names, and editors are so especially shaky on this point. But I assure them all I don't expect to make a cent by this operation, only there is an editor 'round these parts' who would not enjoy being shown up to the public in his house of glass, especially after all his pretty talk about 'outraged virtue' and the 'interests of morality' and the 'good of society,' the 'chastity of our women,' the 'corruption of our young men' and the like.

O! the amount of whitewash used by worn-out old sinners to make the social sepulchre look clean! I know a man, not an editor, who has completely run the gauntlet of social evil, and is now in that state of accepted virtuousness which utter sexual impotency entails, who cannot find language to express his detestation of Victoria Woodhull and her 'foul teachings.' He is after a wife to 'amuse him at table and comfort his bed,' and smooth the pathway of his declining years, which his past indiscretions and utter ignoring of all sexual principles have rendered unpleasant to his feet. He talks loud and well of the 'decencies' and 'social obligations.'

O! the troops and troops of men and women that go up and down in the land whom I see, 'in my mind's eye,' with a pall of whitewash in one hand and a brush in the other! They all kneel before Mrs. Grundy and kiss her great toe, and then fall prostrate before the great foul sepulchre of modern society, the odor of whose offense riseth to heaven, while they mutter prayers for its preservation and the confounding of Victoria and all her followers; and then, that tribute paid, they commence daubing on the whitewash, till a superficial looker-on would suppose there never was aught so clean before.

But to one who has had the password behind the scenes on the great stage of human life and motive, what a set of poor fools and hypocrites the whitewashers all appear! And to one who has had grace given the soul to come out of the uncleanness and proclaim the redeeming faith in absolute personal freedom, the wallowing of the swine in the social mire forms such a contrast to the sweet airs we breathe on the delectable heights of liberty. Let there be no turning back because of ignorance and persecutions.

HELEN NASH.

CHRISTMAS DAY, 1874.

MRS. VICTORIA WOODHULL:

Dear Madam—This comes from one who is personally to you an utter stranger but spiritually, and as I believe, men-

tally, a sister. For two years I have been an interested (and I confess, until lately, a surreptitious) reader of your paper. Last evening, however, I took it with me into a public parlor, wherein were a number of ladies (?), and held it up, with the title page openly displayed, so that all might easily see the nature of my reading, for I am a truly conscientious woman, and once convinced, fearless and brave (like yourself) in the defense of right; and so this Christmas Day I have determined to make a poor present to the good cause, of my mind and heart and energies.

I have lately delivered several lectures on love and marriage, at a considerable expense to my husband and myself, denouncing legal marriages and advocating the cause of true love, which is of course, from its very existence, free. I had fancied that the many who are so venomously bitter to yourself, might swallow the self-same pills or principles if they were sugar-coated, and I was right. I was applauded again and again in one of the most Puritanical and hypocritical districts of Connecticut, during and at the close of a lecture after your own heart. When I look around me on the so-called respectable society, my very soul sickens and grows faint at the sight of the scarcely veiled objects of prostitution who are called wives, and of the degraded brutality and licentiousness of the professed husbands. Women at the head of families of children, who are altogether unfit to rear and educate, properly, kittens, let alone immortal souls and bodies who are each to have a sphere and influence of their own.

I gave vent to a prolonged "Oh, my!" when my husband brought home your paper cut down in size. I want it back to its original dimensions, with a still greater number of talented men and women contributing to its columns. I think it scandalous that the only truthful free paper in the country should be swamped for want of support. Grant, for argument's sake, that it is all its worst enemies call it; it is even then infinitely purer than the *Herald*, and not to be mentioned in the same breath with the *Sunday Mercury*. I think I can do something and I will try, and if you are well enough to see a sincere friend who is ready to help you to the utmost of her every power, send a note to

MRS. S. H. LE FEVRE.

LOVE EXPRESSED.

The sweetest notes among the human heartstrings
Are dull with rust;
The sweetest chords adjusted by the angels
Are clogged with dust;
We pipe and pipe again our dreary music
Upon the self-same strains,
While sounds of crime and fear and desolation
Come back in sad refrains.

On through the world we go, an army marching,
With listening ears,
Each longing, sighing for the heavenly music
He never hears;
Each longing, sighing for a word of comfort—
A word of tender praise—
A word of love to cheer the endless journey
Of earth's hard, busy days.

They love us, and we know it; this suffices
For reason's share;
Why should they pause to give that love expression
With gentle care?
Why should they pause? But still our hearts are aching
With the gnawing pain
Of hungry love that longs to hear the music,
And longs and longs in vain.

We love them, and they know it; if we falter,
With fingers numb,
Among the unused strings of love's expression,
The notes are dumb.
We shrink within ourselves in voiceless sorrow,
Leaving the words unsaid,
And, side by side with those we love the dearest,
In silence on we tread.

Thus on we tread, and thus each heart in silence
Its fate fulfills—
Waiting and hoping for the heavenly music
Beyond the distant hills.
The only difference of the love in heaven
From love on earth below
Is: Here we love and know not how to tell it,
And there we all shall know.

—Exchange.

"TAXATION WITHOUT REPRESENTATION"— "SECTARIAN STRATAGEM"—GOVERNMENT OF THE DISTRICT.

Such are the titles of two articles and the subject of another in the WEEKLY of January 2, on which I desire to offer a few brief comments, regretting that the necessity for "half size" involves only references where the case demands explanations.

Mary E. Tillotson complains of taxation of women without representation. Does she know that under the present electoral system the majority of voters (to say nothing of minorities) are not and cannot be represented, and that voting, representation and rule are three distinct things, though commonly confounded? Voting is of no value unless it leads to representation, and one might as well put his (or her) ballot into the stove as in the ballot box, unless it aids to elect representatives. Men have had the shadow—which is voting—for some generations, now women are as earnestly demanding it as if it was the substance. But it is time for all adults to demand not only the right to vote, but the right to be represented, which, under existing systems, is exceptional even to voters.

I can prove, and have proved, that under the method of representing by localities, a small fraction of voters can elect a so-called representative, while the larger portion are as practically disfranchised as if they could not come within a thousand miles of the ballot-box.

But "why is this thus?" Simply from the indisputable numerical truth that a majority of a majority may be, and most frequently is, a minority—even as two-thirds of two-

thirds is less than half. Here, for instance, are two parties, one of which comprises two-thirds of the voters; two-thirds of that party want A to represent them, the other third want B, but prefer A somewhat to C; then it is clear that A is only wanted by four-ninths of his constituency, even where the party line is strictly drawn and his party in a large majority. But suppose parties are, as now, all in confusion, platforms Babylonish as insignificant, and the majority of no party at all, where is your representation? Then, again, it is not only a fact, but an unavoidable fact, that party candidates are virtually nominated not by a majority of the party, but by the strikers and professional politicians. I affirm, but have no space to demonstrate, that this is unavoidable, and not merely incidental, to the system of electing by parties and local subdivisions.

Then, again, who knows not that the best men and women do not and cannot work in the "harness" (that is what the friends of the present system call it) of party organizations? What thinking individual, desiring the public welfare, is willing to make an agreement beforehand to vote for and work for any scoundrel, tool or fool that may succeed in obtaining a party nomination? A "faithful" party man must shut his eyes and then open his mouth in favor of the nominee, regardless of his individual views.

How can we do better?

Simplify. Ignore location of candidates or voters, if both are within the municipality, state or county. Divide the number of votes cast by the number of candidates to be elected; the quotient forms the *quota*. All candidates receiving this number are at once elected; all receiving more must transfer their surplus to other candidates. Transferred votes count as original; all receiving less, and not elected by transferred votes, may transfer to other candidates similarly. If the number of candidates thus elected is not equal to the number of representatives allowed, then elect the remainder at large; but this latter contingency would rarely occur.

This method demolishes at "one fell swoop" caucuses, rings, parties, and all abuses there arising. But were women to vote at the very next election, while legislation would be largely improved in many important items, the general corruption and inefficiency would be, I think, about the same; the root of the evil would remain; and those who call themselves radicals should not be satisfied with merely lopping off the branches, when it is as easy to root up the whole thing; and it soon must come to "root hog or die." Adult suffrage with representation of all is as easy attainable as adult suffrage with only representation of cliques and rings.

But, says Ed., "be brief, I'm sick." Now comes the *Jewish Times* unearthing an *Index expurgatorius* for railroads and steamers, approved by the President. The scheme is clearly at war with justice and the U. S. Constitution; but what care legislators? As elected they cannot open their lips on the subject, because in a legislative district a candidate succeeds in proportion as he can make persons of every sect and opinion believe that he is with them, or at least will not oppose them. A representative of a district cannot risk the displeasure of even a small fraction of his voters for fear it may unseat him next term. "The successful man must be the nominee of some party, and he must be such that no section of that party shall fall away from him. He must be obscure enough for all." But if the two or three million earnest liberal thinkers in the U. S. were represented in Congress and the State legislatures by liberal thinkers, as such, while determined sectarians were even less in number, it would not be difficult with the aid of those less pronounced, to enact a law placing all publishers, books and papers on an equal footing in public conveyances.

Now, about suffrage in the District of Columbia. Only one of the branches of its late Legislature was elected, and it was powerless. They voted, as well as Congress, to tax church property, but it has been appraised at less than a tenth of its value, and one who claims to know says, even that tax will never be paid. But even this one branch of the Legislature was not representative, for reasons hereinbefore stated, while here, as elsewhere, the proportion of non-voting voters, many of whom staid away from the polls because they could not be represented, was 20 to 25 per cent of the whole. The rascalities of the "Ring" were however perpetrated, and are substantially continued, by appointed, not by elected persons. Universal suffrage is not, therefore, a failure in Washington, and would be a very decided success, if any one thousand voters, irrespective of the portions of the District in which they reside, could send a member to an elective house, and the principle of transfer of votes was applied to the election of the executive officers, as it readily could be.

An Upper House is either a superfluity or a nuisance. If one house represents electors, that is all that is required; and two houses that don't represent them will not be practically equivalent to one that does. ALFRED CRIDGE.

THE BARNES WILL CASE.

INDIANAPOLIS, Ind., Jan. 2, 1875.

EDITORS OF THE WEEKLY:

I find in your issue of Dec. 26 a communication signed by Emory Fletcher Boyd, pertaining to the Barnes Will case, and addressed to me as Secretary of the Indiana State Association of Spiritualists, which, if unanswered, might tend to injure the cause for which the writer professes to have such "profound interest," hence I ask space for reply.

Mr. Boyd's letter contains one point of just criticism, which I will acknowledge in its proper place as I proceed; but, taken as a whole, the communication is not a favorable exhibit for a cool-headed worker in the humanitarian field. Pull off your coat, brother, and put your shoulder to the wheel. The persons who are actively engaged in sustaining the Barnes Will also have a "profound interest" in the case, and, like Mr. B., they are poor, or only in moderate circumstances, and find it hard work to fight, almost unaided, against two millions of money, which one of the heirs alone can control and is using freely. A few "trustees" thus situated should not be expected to "save this bequest without the aid of others." And those who are looking on with folded arms should be careful how they throw impediments

in the way of the faithful few who are doing the very best they can. Critics should become posted before they strike too hard, lest they strike amiss. Dr. Allen C. Hallock, of Evansville, is chairman of the committee appointed to prosecute the will case. No one can doubt the doctor's honesty and earnestness in the matter. If he errs in the case, it is from the head and not the heart. He was a warm friend of Mr. Barnes. The will was placed in his hands, and, as a precautionary measure, a copy was taken and properly witnessed. Owing to the supposed convalescence of the testator the will was recalled. After the relapse which followed, the doctor was again sent for to receive the will, but before his arrival it had been stolen from underneath the pillow of Mr. Barnes, who was among the first to discover the loss, but, owing to his extreme weakness, the friends present thought it inadvisable to attempt getting another will. They, as well as Mr. Barnes, thought they would be able to probate the copy (about which there would have been no trouble had it been in the interests of Christianity). Dr. Hallock has his whole soul in this case; it forms a large part of his thoughts by day and dreams by night. He has given money beyond his ability, traveled in its interests, and written over one hundred appeals and letters giving information, and still stands ready to write to all who desire it; but all his efforts have brought but meagre results by way of aid from others. If the doctor was a man of wealth, you would hear of no more begging to get a few dollars reluctantly given. Well may Mr. Boyd say, "It is a disgrace to the whole body of Spiritualists, and must become a standing reproach to the boasted intelligence and probity of American liberalism." But that disgrace will rest on "the whole body" who are lookers-on, and not on those who are toiling with the load. But, laying aside generalities, I will notice the particular points in Mr. Boyd's communication. The charge of allowing the "will to be spirited away" I have already answered. The new evidence in proof of the stealing is very strong, but I will not relate it here; perhaps Mr. Hallock may do so privately. The next charge is: "When they needed counsel they kept mum." Attorneys engaged in the case advised (whether properly or not) that but little publicity should be given, from fear of attracting more opposition than aid; and later experience shows they were, to some extent, justified in their fears, only a large part of that opposition comes from professed friends. Some think we would succeed better by taking a bold stand in denouncing Mrs. Woodhull; while others think a milder opposition toward the prevailing churches would do more in our favor. And others still have their plans to propose. We will try and profit by the advice of each, but a little money to help defray expenses would be acceptable also.

In Mr. Boyd's next charge I think he is correct; hence I will mark 1 in his favor. He says we have placed a limited construction upon the will which its language will not justify. I plead guilty of lack of care in writing my appeal, and in following the frequently-expressed language of others in that particular, rather than going to the will itself for a guide. The institute, or school, or home to be founded has been called an "orphans' school," more from the well-known fact that Mr. Barnes made the Girard will the basis for his, and that is an "orphans' college" or institute. I acknowledge that we were in error in this particular. In answer to Mr. Boyd's queries, I will say that Samuel Orr and David Mackey, named in the will, are supposed to be the same as those given in the attorney's compromise list; but the will not being established, they have no legal responsibility compelling them to defend it.

Mr. Orr, I believe, was appointed by the Court as administrator of the estate in the interests of the heirs; hence had to be made a defendant. The reason why the attorneys "are not prosecuted" is that one suit is as much as we can shoulder without more aid; hence will a few liberals, who have a "profound interest" in the matter, give some little assistance. It is no small matter to prosecute successfully nine influential attorneys, even if the State was made plaintiff.

In regard to "reporting" and "appealing" to the Legislature, Mr. Boyd entirely fails to comprehend the difference between legislative and judicial powers and duties: it belongs to courts exclusively to decide as to rights of property. Whenever the courts decide that Mr. Barnes left a valid will, then the association has certain duties to perform under it, and among these that of reporting to the Legislature; but the court has not so decided as yet, nor can the Legislature change the judicial decision when made final. Neither is the Legislature compelled to pay attention to any reports which we might make, and might lay them on the table indefinitely, although that would not exonerate the association from any duty imposed by the will. The Legislature, if appealed to, could appropriate money to prosecute the suit (and some of the board have thought of thus appealing), but do Spiritualists or Liberalists generally think that such an appeal would be successful at this time? Neither is our Legislature (which is biennial) in session. That the lawyers at Evansville tried to sell us out on one question, but the trustees are not to blame, and should receive more aid on account of the fact.

We have employed other lawyers (and we believe true ones), among them Ernest Dale Owen, who is working faithfully in the interests of the will.

I trust the foregoing is sufficient to satisfy Mr. Boyd as well as all other real or professed liberalists, that the cause is theirs as well as ours, and that each one should do something, however small. Yours truly, J. R. BUELL, Sec'y Ind. State Ass'n of Spiritualists.

GOSSIP.

Under the heading of "Talks About New Books," the *New York Herald* thus criticizes the romance called "Broken Chains." Considering the position it holds as the champion of the daily press of the United States, we feel that we can congratulate the American public on the advance made toward our position in the discussion of the subject of (legal) marriages:

"Broken Chains" is too passionate a novel for my taste," said Miss Rachel, as she laid the last of J. R. Osgood & Co.'s

Popular Novels upon the table at her side. "Still there is a great deal that is good in the story, and I enjoyed it very much. I detest such men as Reinhold, and do not think they have any right to marry. Men whose souls are too high for this world are very uncomfortable sort of people to live with; they are not made for everyday life, and should retire from the world at once."

"I do not blame him for leaving his wife and going off with Beatrice, the opera singer," said Miss Hamilton, a young lady friend of Felicia's, who had dropped in to spend the evening. "Reinhold was a great musician and a genius, while his wife was as commonplace as a woman could well be. As he said, Beatrice answered the requirements of his soul, and of his deeply passionate nature. She appreciated his musical creations, while his wife had no sympathy with them; and then, again, he did not marry Ella because he loved her, but simply because her parents decreed it from the day he was born. He was chained to a woman he could never love, and although he is not such a man as I admire, I think he was not so dreadful as far as his elopement is concerned. He talked to his wife brutally on the night he left her; for that there is no excuse."

"Reinhold was a weak, selfish man," said Fred, joining in the conversation; "he had no business to desert his wife; she was a magnificent creature, too good for him by far." "You forget that she developed into what she was after Reinhold left her," said Felicia. "At the time they lived together she was only a weak, loving woman, who appeared to care for nothing beyond household duties. If she had always been what she at last became her husband would never have left her."

Fie, Miss Hamilton, to talk about "not blaming" a married man for running away from his wife with an opera singer; don't you know it was his bounden duty to stay with his wife and make her miserable until he had killed her or she had poisoned him? And then think of that monstrous statement of Felicia's, that, after her husband left her, "she developed into a magnificent creature." Oh, Felicia, naughty Felicia, do you know that such an observation is quite inconsistent with our present style of "social order" and the ordinances of society. Really, neighbor *Herald*, had we published the above spirited conversation in the *WEEKLY*, we should have expected to have been called to account by conservative Spiritualists for so doing; but we return thanks to you for taking up our role, notwithstanding.

A PHYSICIAN'S VOICE.

MARKESAN, Wis., Dec. 4, 1874.

EDITORS WOODHULL AND CLAFLIN'S WEEKLY:

Please find inclosed post-office money order to renew my subscription. I cannot do without the *WEEKLY*. I hope you will keep the ball rolling until, like the stone cut out of the mountain, it shall fill the whole world with a better knowledge of ourselves and of our relations to each other. Speak on until the world shall not be afraid of the knowledge of all things, and until parents are not afraid to teach their children what they know. The Nazarene said, "Ye shall know the truth and the truth shall make you free." An ancient prophet said, "My people are destroyed for lack of knowledge." I say give the people knowledge—all kinds of knowledge. IRA N. MASON, M. D.

A list of renewals from Clyde, O., comes with the following:

CLYDE, Dec. 14, 1874.

Dear *Weekly*—We send you joyous greeting that she, thy guardian, aye! thy mother, still is spared to you and us. You are both very dear to us, because you have sown the seeds of justice, wisdom and truth broadcast over the land. This noble work you are constantly doing to better the conditions of all classes; but these repay you chiefly by heaping curses on your devoted heads, and by striving in every possible way to prevent you from the work of purifying the social atmosphere that brings little else but sickness, crime and misery to earth's benighted children, when it should be a fount of joy and life eternal.

Each week we watch and wait thy coming, eager to feast upon the thought-gems that crowd thy pages. Many grand ideas do we gather from thy band of noble contributors; but the master mind that searches for truth and justice, with the clearest, keenest scent, no matter though led into that deadly conflict with the powers that be, is she to whom more than to all others you owe your power for good; she who now a second time has been stricken almost to death for her fidelity to truth and right, and her persistence in advocating the cause of the oppressed and downtrodden everywhere.

We wish every person could be induced to read and weigh the vast and varied questions so ably discussed in thy columns. I would appeal especially to every workingman and woman to lay aside their bigotry and superstition and meet all questions squarely. Among all papers of the day, WOODHULL & CLAFLIN'S WEEKLY is pre-eminently the friend and champion of the working classes.

Yours for the revolution, S. A. B., et al.

THE PRESENT A PERIOD OF CRISIS.

To every thoughtful mind the passing time is of supreme interest. Human life seems stirred to its profoundest depths, and all things portend change. Forces are abroad everywhere, latent or cognizable, which have a potent bearing upon individual and social destinies. Beliefs, usages, laws, institutions—nay, even the character and organism of whole peoples are undergoing transformation, thus preparing the way for a new order of affairs on earth. Believe as we may in the desirableness of all this, we shall probably have to accept the situation and make the most of it, for nothing seems more certain than that the forms of thought and life which have answered our purpose will not do for the coming man or woman.

The aspirations of the mind for knowledge, purity, freedom, are a prophecy of better things to come. And it seems to be now a prevailing hope among the oppressed of all nations, that here, in America—here, under the light and inspiration of comparatively free institutions, the new social order shall first appear. Here, on our favored soil, uncoursed by any ancient despotisms, shall the foundations of the new political edifice be laid, which shall be for the honor and defense of our children's children for many generations. Here shall be wrought out in practical forms of life the grand problem, heretofore dimly outlined in our political constitution, of equal rights for all classes.—*The Investigator*, Boston, Mass.

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"The diseases of society can, no more than corporeal maladies, be prevented or cured without being spoken about in plain language."—JOHN STUART MILL.

NEW YORK, SATURDAY, JAN. 23, 1875.

We would again caution our friends to procure money orders in making remittances, or to register their letters when sending currency to us. We cannot be responsible for losses that occur when these precautions are neglected. Money orders and drafts should in all cases be made payable to Woodhull & Claflin.

It is the boast of the WEEKLY that it withholds from its readers no part of what it believes to be the truth; that it is as ready to publish the just animadversions of its enemies as the praises of its friends. Its motto is, "Everything for the cause." It only claims to be the medium—the reflector—of the desires and determinations of good-willing women and men for the advancement of the general welfare of the human family. That it suffers and must suffer for so doing is apparent. Those who sustain it are a handful of brave men and women battling against a world. It may be compared to the mast of a vessel, which alone is but a simple stick of wood, but which, braced and strengthened by the shrouds, its subscribers and supporters, becomes able to brave all the fury of the winds and to ride in triumph over an angry ocean. During the past three years all know that the WEEKLY and its proprietors have seen stormy times, but let us trust the skies are lifting in the west, and that a brighter day is about to dawn for humanity. Would that it may be so; but, at present, all who believe in the necessity for the reforms demanded by the WEEKLY must "rally round the flag." Much has been done, but, alas! more remains to be done. Let all who love the cause, act; and act promptly; for, as the adage says, "He gives twice, who gives quickly."

MRS. WOODHULL'S LECTURE AT NEWBURGH, NEW YORK.

(From the Telegraph, Newburgh, N. Y., Jan. 9, 1875.)

If there is a woman in this country who has been better abused than Victoria C. Woodhull, the social agitator of the period, we would like to see her. She arrived in this city yesterday and gave a matinee lecture to women only. In the evening she lectured to all, without distinction of sex.

There was a prelude to the lecture—a reading by Miss Tennie Claflin of a poem written in memory of Tom Paine. Miss Claflin is a blonde of about twenty-eight years of age, and is a reader of merit. Her pose on the stage is very good.

Mrs. Woodhull was received with marked applause. She began her lecture by reading from manuscript, but gradually warming with her subject she placed the manuscript on the table, and spoke as she felt, citing numerous dramatic incidents in her extended career since she began the "Social Crusade," as proofs of the peculiar views she holds, and at times rose to enthusiasm in her denunciations of the "rottenness and hypocrisy of society as at present constituted." Her audience manifested their appreciation of some local hits, and approval of telling points, by frequent and uproarious applause. Whatever they say of Mrs. Woodhull, they cannot deny her sincerity, and a power of oratory possessed by but very few men or women. There is an earnestness in her speech, and something about the woman that is above sensationalism.

THE NEW RELIGION—UNIVERSAL JUSTICE.

No. XII.

There has been a great mistake made in the legislation of this country. Almost all of the laws that are on the statute books are for the protection of property rights, which are not even referred to in the preamble to the Constitution in which the purposes for which it was framed are set forth, and all the laws that are not for this purpose were enacted to, and do, abridge if not destroy those rights which were declared to be inalienable by the Fathers of the Republic. Wipe from the statute books these two kinds of laws, and there would be none left. This reveals the fact that the purposes for which the Constitution was framed have never been attained. Take statute after statute—law after law—until all statutory provisions shall be consumed, and try them by the fundamental rules laid down in the preamble, and they would all go down condemned, and we should be left with the Constitution standing alone as the supreme and only law. Practically, then, we have no Constitution; we have such laws only as usurping men have, from time to time, seen fit to make. One of two things, then, must be true. We either have no rightful laws, or else the purposes for which the government was instituted are nothing more than words, used without meaning.

Laws that can be rightly framed, and work in unison with individual rights, are such, and only such, as will secure to each person the full and free right to the full and free exercise of every natural and inherited personal capacity; while the exercise of these capacities would guarantee to every one the needed means to meet the demands of the other part of man. Not any law has rightful force that limits or abridges or destroys the right which all possess of seeking their own happiness as best they may, and when and how they choose. If self-promoted to the place of power, the men may vote the exercise of any right conferred by God, then they may limit each or all to any space they please. So far as natural right is clear, no jot of difference can be found among the several parts of man by which a portion shall appear to be above another part. A man perfected in his form and mind embraces all that goes to make up man. If even but a single power be deemed accursed by law, be singled out as lower than the rest, and is restrained from what its genius claims, then there is legal wrong enforced and individual rights abridged tyrannically. What is man that he should set himself to say that he is wiser than his God by crushing out the life that He has given! that he should cast a hampering chain, of whatsoever stuff, about His gifts to other men, and say that "there" they cease!

If man is rightly seized of all the gifts he holds—if he has robbed no other man of them—then how shall other men have power to place them under ban of law? If they may say that love of any sort is blind, then they may also say that love of drink, of food, of sights sublime, of blended sounds is also blind and needs their guiding hand; but if they fain admit that this is free, is best enjoyed for self and all the rest by being free, then they must also say, if they would keep their logic sound, that love of sex as well as love of life is best when free from their control and managed by the one on whom that blessing was conferred by God.

Thus in the coming time when that which is, shall be replaced by that which is to come, these rights, in whatsoever form they are possessed, in whatsoever grade of growth they are bestowed, must to man be secured inalienably. Each individual of the growing race by God endowed, must have his right to work his way to God, by naught entangled, by naught restrained, but aided on by every kind advice that brother man can give; by every added light to those we now enjoy; but never be compelled to travel o'er a road which is to him unpleasant—is uninviting to his sight and mind, and which no promise makes to his desires of happy termination for his toil. There is no sacred law, no creed from nature gained that would compel the world to worship God or toil for man in any single way, but each is rather told to say his prayers and wend his way along the road of life guided by the monitor within and such exterior aid as seems acceptable. No one of firm and earnest mind, of individual merits strong, can by another's light be led. He must follow the rays that from his own lamp pierce the dark before him, lighting up the way. A brilliant light from other sources, by intermediate things reflected, may lead him on the shoals where he may strand forever, when had he followed the dim rays, perhaps, of his own small light, as step by step they showed the way, he had made less but safer progress onward. What is light to one is darkness to another; so every one by that he hath must be inclined, from time to time amending by what is gained from others in kindly way, as we have said before.

Hence, when the race shall start again to climb the steep of time which lie before, it must be sure that nothing of the old shall cling around to shackle the ascent that must be made. Each individual has a right to say that naught shall enter into law or form, or statute ever be framed, that shall one limitation place upon a single aspiration of the soul, or shall shadows cast to damp the hopes that flutter forth from whatsoever source. The distinctions that exist between the different grades of men must have their recognitions, and each must give to all the rights that each inherits from his sire, nor let the least among the whole be wrongly dis-

possessed of even the smallest of his smaller powers, or the meanest of his meaner qualities denied their exercise.

In this way only can the race together live; in this way only may the different grades of souls unite to swell the anthem of the common human family. The great melodious strains that the Creator had in view when forth from chaos he did wake a sleeping world, must find a chord in every human heart before their consummation comes. Indeed, each heart must add its strain, or else the concord will be marred and harshly sound upon the ear of him who fashioned it to be performed by all his children, of every sort and grade combined, to swell the harmony divine.

Until such concert is attained, 'tis human music only we shall hear. The great and crowning melody must have a strain from every human soul into its measure blended in perfect harmony; and then shall come the end, when heaven and earth in sweetest concert meet to usher in the glorious day since earliest time foreshadowed; when all the earth and all the sky shall know that prophets old and poets sweet were not beside themselves with wine when they did say and sing that this should come to be creation's crown of joy and bliss forever hence.

THE DRAMA.

There has never been a time in the recollection of the "oldest inhabitant" when the drama was generally supported so niggardly throughout the country as it is now. Every week a half-dozen or more troupes that have traveled for years return to the metropolis for want of support, while in the city itself only one or two of the theatres are "paying." This falling off is by some attributed to the dullness of the times, and undoubtedly to some extent this is true; but it is also true, especially in cities, that when the financial pressure is the strongest, the most embarrassed people seek amusements to blunt the keenness of their troubles.

There is another and more vital reason for the falling off of the receipts for amusements. For a number of years sensationalism has ruled the stage. If a play were not sensational, it was good for nothing. But this has had its run. People are sick of mere sensation that appeals to the sight and ear without reaching the soul through sentiment or principle. If sensation were based upon some new and grand principle, or truth, the people would rush *en masse* to see it. Besides, the people of this country have had a greater real sensation during the last year than any that any manager has ever dared to present upon the stage. Compared with this real sensation playing is tame and no longer attracts the people. Their tastes having been satiated by the greater, find no pleasure in the less. Moreover, this real sensation has introduced a new subject into the public thought which appeals more directly and forcibly to the hearts of the people than any subject that they had previously entertained. Before the drama will be again popular, it will have to be based upon, and made to appeal to, and meet the demands of, this new subject that has been developed in the public mind.

BIDDY'S PARADISE.

In the leading article of *Harper's Bazar* of Jan. 9, under the heading of "The Deity of the Kitchen," we find the following verdant but refreshing statement:

The youngest peasant who engages service here knows that the sentence which declares that all "are born free and equal" is one of the "jewels five words long" which, like the precious stones beneath the foundation of the City of God in the apostle's vision, are at the foundation of our government, no mere idle letter of the law, but an actual fact in the new civilization."

This is "soothing Biddy" with a vengeance, but the conclusion of the sentence is rather humiliating:

She knows, too, that if she does not earn money enough to go home and live as she likes, she will marry here a man whose vote is as powerful as *his master's*, and who will find every avenue open to honest and intelligent and persistent effort.

"Master" is a word not often used by Americans. The song said that, during the War of the Rebellion,

"He took his hat and he lef berry sudden,
And I tink he ran away."

From the above extract we may presume that he has returned and taken possession of Messrs. Harper Brother's establishment. However, we are glad to note that every avenue is open to the man who has a "master," and that Biddy may revel in the reflected light of his glorious liberty, if by her charms she can attain to the noble position of being the helpmate of the deputy's deputy.

Now, let us ask our contemporary the following reasonable questions: Why should not every woman find every avenue open to her honest, intelligent and persistent efforts as well as every man? Or why should Biddy be counseled by the *Bazar* to hang on to Patrick's coat-tail? We sorrowfully admit that, under present circumstances, such advice is sound, but we object to the circumstances that make it so, and are trying to improve them. But Biddy is not alone in her glory. There are millions of women who are looking for masters as well as poor Biddy; but we forbear to name what such foolish women are. If Gail Hamilton is right, some of them do not get too well rewarded for their sycophancy; for that writer tells us in another article in the same paper that the English *Daily Telegraph* reports eight cases of wife-beating, three of them fatal, and *Lloyd's Weekly* thirteen.

THE RIGHTS OF CHILDREN.

The first of these in a civilized community is a right to a civilized existence. As this right commences with birth, it necessitates the demand for the same right for all mothers at the periods of parturition and gestation. The second right of children is partially admitted—it is their right to education. But we do not restrict this to book learning only, as is the case at present. Technical education is quite as much a necessity of existence as intellectual education, and nations who do not wish to take a back seat will do well to institute it forthwith. A right to moral (but not religious) instruction is also asserted for all children. Holding, as we do, that children are not to be punished for the sins or omissions of their parents, we put in a third demand, viz.: that they should all have, as far as lies in communal power, an equal chance in the race of life; and that our present system is barbarous which condemns from birth the many, for no fault of their own, to be and remain the servants of the few. Without attacking parental claims, therefore, we assert, for all such children as may need communal care, their just right to the same, and declare that such demand is consistent with the soundest economy and the highest civilization.

At present there are three parties who claim power over children—the community, the parents and the churches. In the passage of the "Compulsory Education" law, the State of New York has indorsed the superior right of the first-mentioned in this particular. As regards parental power, we think it is well to ignore it when it conflicts with the physical, intellectual or moral well-being of the children. When the churches have agreed as to which of them shall be intrusted in the matter, we will look into its claim, but not till then. For these reasons we are glad to reprint the following remarks on the subject which were published in the *Golden Age* and reproduced without comment in the *New York Journal and Educational News*. They will not be at all new to the readers of the WEEKLY, and we merely submit them as marks of the progress of public thought on the question of the rights of children:

Laws for the enforcement of universal education have already passed the Legislatures of nine States, and a half-dozen other States have such laws under consideration. They indicate a long and important stride in the development of public sentiment and the true social idea. According to the old notion the child was the exclusive property of his parents, who could do quite as they pleased with their own. It was the old Roman idea of absolute ownership, and the parent could deprive his child of any privilege, require him to do any work, or beat or starve him almost at pleasure. This idea has lapped over the centuries and civilizations, and has been reproduced in the papers of this city within a twelvemonth as an argument against the measure under consideration. But modern culture has taught us that the child belongs primarily to himself, and from the moment he enters into life begins to live on his own account, developing a responsibility he cannot shake off or divide, entering on a career which involves his own well-being and destiny; and neither parent nor guardian has the right to deprive him of a single advantage that may accrue to his welfare, or inflict a single penalty that may injure his faculties or embitter his experience. His parents are not his owners, but merely older friends, bound to him by the tenderest and holiest ties of affection only to serve him the more and the better. He is a moral and accountable being, and to injure him in any way is to mar his manhood and insult his Maker.

But the second idea involved in this measure is quite as important in itself and still more far-reaching in its consequences. It is the interest and property society has in every human child. For human beings belong to others quite as much as to themselves, and the well-being of society requires the best possible nurture and training of every child born into it. Seventy-five years ago a pauper girl was thrown adrift on the world in one of our upper counties, and over two hundred criminals in our prisons and penitentiaries have descended from this wretched waif, preying on society in every possible way. Statistics show that illiterate persons produce thirty times as many paupers as the educated classes. Every child suffered to grow up in ignorance and vice becomes a trained enemy of society to recruit the dangerous classes which make war on property, and treat life as a play-thing when it crosses the track of their greed or lust. The peril of modern society is at its bottom, not at its top (?) Society can protect itself against its worst foes only by enforcing education on all children alike. The property-holders, who are taxed for the support of public schools, have a right to require that the costly privileges they furnish shall be utilized. But in order to make this wise law availing, public sentiment must back its provisions and require their enforcement.—*Golden Age*.

Thus our original doctrines of children's rights and the primal claims of communities over children are marching forward to victory. We do not care where we meet our own mental babies, nor heed much in what new dresses they may be attired. We object, however, to the sexual limitation in the above article.

SLAVES OF CUSTOM.

The slavery of custom is in some respects more galling than the slavery of law. In this Republic chattel slaves had a defined position, which is an advantage not yet possessed by the women of the United States as regards their political condition. There is no Congressional or Constitutional edict forbidding woman from exercising what we believe to be "her right to" the franchise, nor any law authorizing any one to forbid her from depositing her ticket in the ballot-box. This is a sad omission, for custom places woman under the foot of every petty official who pleases to tyrannize over her, and debars her from any means of redress for injuries so committed. We present this view of the subject at the present time, because the *New York Sun* of January 8th instructs us that

The women suffrage seekers waded through the slush under the pouring rain last evening to their monthly meeting at Mrs. Dr. Lozier's, in thirty-fourth street. They elected as delegates to the annual convention of the National Woman's Suffrage Society, to meet in Washington next week, Mrs. Lozier, Dean of the Homeopathic Medical College; Mrs. L.

D. Blake, author of "Fettered for Life;" Mrs. Hallock, an able speaker; Mrs. H. M. Cooke, author of "Goldthread;" and Mrs. E. H. Kane.

In the opinion of the WEEKLY the best method of procedure would be to solicit from Congress a law defining the present position of the women of the Republic in the matter. If they are to remain "political slaves," they have a right to demand such a national exposition from their political masters. It has been proved to the satisfaction of a considerable minority of our present legislators, that the Declaration of Independence and the Constitution do not forbid the "right of suffrage" to woman; and there are many who believe with the WEEKLY that both of those great state papers intrinsically authorize and sanction it. Under such doubtful circumstances, the delegates appointed by the National Suffrage Association cannot do better than demand from Congress an explicit law on the subject, for if they are to be ruled as the political inferiors of men, the slavery of absolute law is preferable to the more undefined slavery of custom. During the past decade Congress armed millions of yesterday's male slaves with the ballot; now let it pass a law authorizing woman's present degradation, exhibiting her inferiority to her negro rulers, and proving that mothers, wives, sisters and daughters are not virtuous enough or sensible enough to be intrusted with similar political power. We do not believe that it can do so without insulting the common sense of the nation and of the civilized world.

PERSONAL LIBERTY.

If there be any especially sacred right of property it is that of personal ownership. Any restriction of that right by another party is the quintessence of insolence on the part of the person or persons so interfering; and submission to such influence constitutes on the part of the sufferer the quintessence of slavery. Notwithstanding this, the meanest man knows and feels that he is in power over all women in this particular, the latter holding no corresponding authority over him. Objecting, as we do, to such a one-sided arrangement, we are glad to learn from the *Rochester Democrat and Chronicle* that there is such a body in our Republic, as is mentioned in the following item:

A meeting of the society for the "Protection of Personal Liberty" will take place at three o'clock to-morrow afternoon, at the hall of the society. Business of importance to be transacted.

If, in good faith, the members of the above society mean business, we would advise all the women in the nation to join it; for heaven knows, that what with ecclesiastical and legal interference, with absolute political slavery, and with the stern and steady tyrannies of society and fashion, the women of our Republic are pretty roughly used in the matter of their personal liberty. As we look at their condition now they appear to be handed over collectively, and very often individually, to insolent male rule, and that their personal liberties are, in consequence, most grievously abridged and trampled upon.

POST-OFFICE ESPIONAGE.

The great dailies of New York that ignored our sufferings for the maintenance of the sanctity of the public mail and the freedom of the press, are beginning now to feel concerned about those matters. In evidence, we reprint the following leader from the *N. Y. Sun* of January 12:

OBSCENE MATTER—A CHANCE FOR COMSTOCK.

If the man named Comstock, who preserves the public morals by prying into the mails to prevent the transmission of obscene matter, will walk into the General Post Office any morning this week, he will not have to pry a great way or a great while to find a plenty of matter answering to that description. For what are the full reports in the great dailies of the Tilton-Beecher suit but obscene matter?

What will Comstock do about it? Will he suppress all the leading papers? Will he suppress the leading daily papers, and send their publishers and proprietors to the penitentiary for circulating obscene matter through the mails? Or will he go a step further back and suppress Plymouth Church that gives rise to such scandals?

These queries raise the points of Comstock's authority, and of the practicability and expediency of enforcing the statute under which he acts, and they are now presented in a highly interesting aspect.

The public morals should be preserved; but how far it is the business of the United States Government to undertake the preservation of them through Comstock, and to pry into the mails for that purpose, *quere*.

Yes, there was something more involved in the Woodhull & Claflin persecutions, which ranged over a period of two years, than the simple oppression and destruction of the Proprietors of the WEEKLY. They were venomous assaults upon the most valuable of your public liberties and public rights—the liberty of free discussion, and the right to the untrammelled use of the Post Office. The religious and commercial espionage that we already have, which is daily being more and more augmented, has annihilated honesty both in our churches and on our marts of traffic; and we commend the *N. Y. Sun* for its opposition to the further extension of a system so subversive to the best interests of our Republic.

DONATIONS.

J. P. L., Terre Haute, Ind., \$1; a friend, Ayer, Mass., \$1; a friend, East Cleveland, Ohio, \$5; a friend, Louisville, Ky., \$10; G. K., San Bernardino Cal., \$1; W. B. H., Westfield, N. Y., \$2; N. F. R., Aurora, Ill., \$5; H. H. & W. E. R. S., Chardon, Ohio, \$5; Mrs. N. J. L., Columbus, Ohio, \$1; B. T., Port Huron, Mich., \$1; J. S. C., Eureka, Mich., \$2; J. B. M., South Chelmsford, Mass., \$1; Friends, Putnam, Conn., \$3; D. E., Bloomfield, \$50; L. S. O., W. es Potsdam, N. Y., \$2; a friend, \$1. Total for the week, \$91.

ANSWERS TO CORRESPONDENTS.

J. C. D., Boonsville, Kentucky.—You are correct. The most conservative Spiritualists in their talk are usually the least conservative in their conduct. Burns lashed their Scotch Presbyterian counterparts well in the following lines, taken from his address to Gavin Hamilton:

"Steal through a window from a w—e,
But point the rogue that takes the door;
Be to the poor like any whunstone,
And hand their noses to the grunstone;
Ply every art o' legal thieving,
No matter—stick to sound believing.
Grunt up a solemn lengthened groan,
And damn all parties but your own;
I'll warrant, then, ye're na deceiver,
A steady, sturdy, staunch believer!"

Hard Money, Memphis, Tenn.—The Supreme Court has already given two different rulings affecting the legal tender clause on the greenbacks. It will have to revert to its former position. We do not know how it is to be manipulated.

W. S. T., Paterson, N. J.—The stoppage of labor, which now occurs annually in our cities, is one of the effects of a false money system, which by it is "killing the goose that lays the golden eggs." The disease is becoming chronic here as it is in England, where every twenty-third human being is a branded and incarcerated pauper.

Spiritist, Paris, France.—There are many who believe, with Hugh Miller, that a new wave from the ocean of the ages is about to roll over our planet, and that we, who are now on earth, are but the debris of the last great formation which culminated in the mammal man. From the broken and debauched condition of our race, which, in many civilized countries, is now commencing to retrograde, such opinion is not unwarranted.

B. B., Houston, Texas.—No laws, either ecclesiastical or civil, can alter the sexual status of any human being. They can and do manufacture liars and hypocrites wholesale, but that is all they can accomplish. In demanding social freedom for all, the WEEKLY does not propose to make human beings celibates, monogamists, polygamists, or polyandrists, but to make them honest; for that end it seeks the abrogation of absurd edicts, under the operation of which they are now compulsorily demoralized.

Subscriber, Chicago, Ill.—It is easy to say "increase the circulation of the WEEKLY," and it could, probably, be accomplished at the cost of principle. In newspapers "made to sell," which treat on the questions of the age, it is as requisite to know what to withhold as what to publish. The great dailies give the public as much truth as is consistent with the advancement of their circulations. Before more can be given it is necessary to instruct the "public will" to demand more. That is the rule of the WEEKLY, and at present it performs its duty at the cost of a limited circulation.

Tom Paine, Cincinnati, Ohio.—It is believed that there are a few Catholics foolish enough to aid the Protestant Y. M. C. A. Inquisition in inserting its idols in the Constitution. Should their many-headed foes succeed in the infamous attempt, they will get Protestant Catechisms as well as Protestant Bibles into the public schools, and, in the near future, forbid the Catholic priesthood to hold land, or to solemnize marriages.

J. W. W., Austin, Texas.—The cause depends on the quality of the subscribers to the WEEKLY more than on their present numbers. It is safe to assert that no other periodical ever published in the United States could (alas compulsorily) reduce its size one-half without loss of (or even complaint from) one subscriber.

Enquirer, Havre de Grace, Md.—The passage of a Civil Rights Bill is needed for the unity of the nation, and the dignity of American citizenship. It is a bitter pill for Southerners, and it is apparently left to them to choose whether they will munch it in small pieces or bolt it entire.

R. P. L., E. Saginaw, Mich., takes us to task because we criticized the "bestial Christianity, which established a Society for the Prevention of Cruelty to (other) Animals before it had organized one for the Prevention of Cruelty to Children. We do not stand corrected, but submit the case to our readers. We do not complain of Mr. Bergh for what he has done for the brute creation, but only assert that a similar duty for his own species should have preceded it.

H. A. Beaver, Pa., considers the demand of the *New York Herald* for information from the spirits, with regard to the child Charlie Ross, as pertinent and proper. If it be so, we claim in reply that the questions we put to the Gods of the Christians in answer to the same are equally pertinent and proper. Or, if H. A. pleases, equally presumptuous and impertinent. When we have solved the mystery of the intelligent answers of the rappers, we have a right to demand further instruction, but not till then.

BOOK NOTICES.

UGHT CHRISTIANS TO DEBATE? A pamphlet, 24 pp., published and written by W. F. Jamieson, No. 9 Montgomery place, Boston.

The above is a well-written lecture, inviting orthodox Christians to attend to their platform duties. In it the writer answers the question in the affirmative, and the design of the work appears to be to instill the same idea into the minds of his orthodox opponents. As he proves the truth of his position from the Bible, the clergy will either have to deny

that authority or meet their questioner in the argumentative field of battle. Should such a result be attained, believing that he advocates the cause of truth, we wish him success in the encounter.

THE ROOT OF THE MATTER. Samson, a myth story of the Sun. A pamphlet: pp. 33. Colby & Rich, 9 Montgomery place, Boston.

This work may be looked upon as an astronomical key to the Jewish legend of Samson. It is written in verse, and will amply repay a careful perusal. Those who believe that Christianity and Judaism emanated from the star-worship of the Chaldeans ought to purchase the above, for they will find in it plenty of reasons given in support of that view of the subject.

INCIDENTS OF THE BEECHER-TILTON TRIAL.

(From the N. Y. Sun.)
THE PUBLIC ALL RIGHT.

The other side brought out the fact that there was a Mr. Dutcher connected with the Continental Insurance Company, and inferentially that Mr. Mackey had simply been mistaken. At this there was a burst of applause, confined to the gallery, but very loud and continuous. This unexpected demonstration, only to be construed as expressive of favor toward Mr. Tilton, was so sudden and so enthusiastic as to astonish everybody. Judge Neilson looked up at the offenders against decorum with a scowl of displeasure.

"This is astounding," he said, rapping vigorously with the gavel. "If there is a repetition of this offense the gallery will be cleared."

NO WOMEN ADMITTED.

The eating-houses in the neighborhood of the Court House got the patronage of three or four hundred hungry people. The blue-veiled woman was among the first to return after the intermission. She had forced herself past the officers at the door, and had started for her old seat, when Judge Neilson, who had just returned to the bench, saw her.

"No ladies are to be admitted," he said, with stern dignity. Thus encouraged in their duty, the officers faced the woman with the manner of desperate courage, and, with lofty disdain, expressed in every flushed feature, she fell back before superior numbers. Her voice was heard for a moment in the hall in angry expostulation, and that was the last of her effort to hear the trial.

As somewhat connected with the same, we also insert the following two items from the N. Y. Sun.

The first is its heading of the prayer mass-meeting held at Talmage's Tabernacle on Sunday, Jan. 10, at which, it is stated, 1,500 persons attended:

The Preachers Trying to Resist the Influences of Many Scandals—Music by the Inimitable Arbuckle and his Attractive Cornet.

COMMENTS.

The idea of uniting in prayer the clergy of Brooklyn for the above purpose is good; but, to our thinking, the band is incomplete without a fiddler.

The text selected by H. W. Beecher for the subject of his Sunday evening's discourse, just previous to the commencement of the Beecher-Tilton law suit, was as follows:

"Then Saul said to Jonathan, Tell me what thou hast done. And Jonathan told him, and said, I did but taste a little honey with the end of the rod that was in mine hand, and lo, I must die."

LITTLE SINS.

From this text Mr. Beecher delivered one of his hour talks, in which his audience were continually drawn toward him by the old bond of sympathy. His subject was "Little Sins," and Jonathan's sin in eating the honey was used as an example from which to draw lessons of wisdom.

Mr. Beecher next touched upon the little sins that so often mar and often break up marriages. "Oh," said he, "if men and women lived after marriage as they did before it, what gardens of Eden would be united along our streets! But men worship before marriage and they want to rule after it. They give everything before, and want to be paid all the rest of their lives by receiving everything. Their little sins of temper and of judgment are continually blighting men and women. No man can tell what a priceless treasure is lost when two natures that have rung together like sweet chimes are torn apart by these harsh attritions. It is the neglect of little things that results in this evil. Oh, the friendships that have been severed by the constant gnawing, gnawing, gnawing of little faults! Beware, beware, my hearers, of little sins! Let us pray."

COMMENTS.

As regards the text selected, while some may look upon it as ominous, we consider it as singularly felicitous and appropriate. In regard to the concluding paragraph, we would ask, What but the wretched ecclesiastical and legal chains, with which foolish mortals have so long vainly striven to bind this most ethereal of spirits, are the cause of the neglects and sins of omission which are so much complained of by the Plymouth pastor? Furthermore, does not that alone justify the hostility of the WEEKLY to our present system of marriage?

LAST week Judge Neilson sternly ordered a woman to be put out of his court who came to hear and see the Beecher-Tilton trial. Yesterday (Monday, Jan. 11) Mrs. Beecher attended, in company with her husband. To-day the 12th, we are informed Mrs. Tilton was also admitted. Has Judge Neilson changed his mind, or does he also consider both these ladies contraband of war? The trial has not progressed beyond the opening address of Mr. Tilton's Counsel.

BURLINGTON, IOWA.

While reading with mingled feelings of sorrow and disgust the opinions of James I. Ferron, as ventilated in last week's WEEKLY, I found Mrs. Browning's lines, "yet love's profaned and souls are dammed," so persistently coursing through my brain that I cannot resist the impulse to reply, though airing my thoughts through the press is out of my line, and I generally prefer being taught to teaching. I am a reader of the WEEKLY, an admirer of Victoria, and can generally indorse the editorials and most of the contributions,

but my whole soul rebels at the sensualist who speaks of love and sexual gratification as one, or affirms that love is necessarily included in the act even though both parties have desire. The only sentiment worthy the name love, Mr. F. has well described as, "a general glow which springs from the heart."

If this is not true of man he has no right to profess the name of love to one who understands by the word only her experiences, and these higher experiences (as much above desire, as heaven is above the orthodox hell) are not the offspring of a touch or kiss even, and I cannot imagine that the young man who allows "the attitude of the loved one" to excite "desire for sexual relief," can be capable of any sentiment that does not profane the name of love. This putting the legitimate results of love for the cause, or calling it love's own name, seems to me a growing error in reform writers. If we are to accept this, we have in the future a reign when every fair flower of sentiment shall be crushed under the heel of brutal sexuality; heaven save us from such reform! But when Mr. F. would have us go farther and teach the children that the pleasure of the society of the opposite sex may and of right ought to be, supplemented by sexual union, my whole soul cries, God forbid.

It has been a thought of agony to many a wife that the power to give sexual pleasure was the only gift that made her society attractive to her husband; shall we teach our children that in their intercourse this is to be the grand ultimatum? So much for the sentimental side of the question. I accept the simile of the tree, as the best to illustrate the fallacy of the assumption that sexual union promotes either mental or physical growth, when indulged before maturity. He (Mr. F.) says of the tree, "there is no damming up of fluids here," and I would add, no sapping at the roots, if you would have luxuriant foliage, full growth, and perfect fruits in their time.

It is known to every observer that indulgence increases spermatic secretion, and our best medical authorities affirm that with "damming up" as Mr. F. puts it, death does not begin but that nature takes care of her own, and by reabsorbing this most vital of all fluids builds with it brain, bone and muscle.

Again, the spermatic fluid being composed of nearly the same elements as the brain, can we expect nature to keep up full brain power, develop bone, muscle and strength of nerve to complete from your boy in his teens a man up to the stature and standard of what a man should be, after tapping the tree at the roots? Look about you, Mr. Ferron, at the precocious sexually-developed boys of your acquaintance, let observation tell you if she does or no. See the narrow heads, leaden eyes, thick sensual lips, shrunken muscles and diminutive stature; then be careful where you ride your hobby-horse—sexuality.

AFFIA BURNS, M. D.

[It seems to us that our correspondent's ideas of sexuality are based too much upon the supposed fact that it is brutal; we do not so regard it. If it is not brutal, then her argument falls with the brutality. This question, however, is the next one that will come up for discussion after freedom is thoroughly settled, and we hope our correspondent will discuss it from the standpoint of reason and common sense, and not from that of prejudice or of time-honored, but baseless ideas.—ED.]

AURORA, Jan. 6, 1875.

Dear Victoria—I am working hard for the WEEKLY. My plan is to induce those who are able and love social freedom and like to read the WEEKLY, to give you \$5 for its support. There are a few WEEKLIES sold at the news-rooms to those who have had the reading of my paper for nothing for a long time; but those readers will find no peace until they send you \$5. It is a shame that this live paper be allowed to die, because over-work has nearly killed you. I weep when I think of you and the cause you have so nobly served; weep to think that you must work and suffer while others slumber, when if they would take some of the load there would be less for you to carry. I am bound to you by a thousand ties; yea, all those ties that bind you to the WEEKLY. You are embalmed in my memory. The world, the church and the money power have tested you, and you have come out of a furnace white, pure, spotless, as I have known no other woman in America; for you have stood for truth at all hazards, held up false conditions irrespective of consequences; attacked popular hypocrites; built a firm foundation on which the masses can stand; thus showing you a fit pioneer in the cause of social freedom. All will eventually rally under its flag, for the decaying of the present institutions shows the dawn of a better day. Yours lovingly,

R. M.

EAST CLEVELAND, Jan. 3, 1875.

Sister Victoria—It makes me feel all is not quite right when the WEEKLY makes its appearance one-half its usual size. Must it be thus?

I see many propositions to help it out, but fear too many like myself delay hoping the way may be opened for a more liberal donation, not thinking, perhaps, it is the rills that make the brook, the brook the river, etc.

The Bro. M. D., at Belpre, makes a first-rate proposition, and to my mind lacks but one thing, *i. e.*: How are the thousands who are willing to give the interest of the \$100 loaned, get the \$100 to loan? Now, I was thinking, would the good brother loan the WEEKLY the \$100 I would be so happy to pay a bigger interest than he could get for it way down in Belpre, and thus enjoy the luxury of giving my interest without having the \$100 to loan.

As it will take some time to make the arrangement, I here-with make my first installment of interest to you in advance, trusting there will be no trouble in our perfecting an arrangement in its application.

Sister, may the power of the Highest rest upon and abide with you, and restore you to health. The world is not ready to spare you, for there is yet a vast work for you to do. Go on! Fear not; those for you are more than those against you. God and the angels be with you.

A FRIEND.

ISABELLA BEECHER HOOKER, of Hartford, is President of the Connecticut Woman Suffrage Association for the coming year, and among the Vice-Presidents are Congressman Starkweather, of Norwich; Mayor Waller, of New London; and President Cummings, of Wesleyan University, at Middletown. Frances Ellen Burr, of Hartford, is Secretary, and Abby H. Smith, of Glastonbury, and Jim Gallagher, of New Haven, are on the Executive Committee.

BUSINESS EDITORIALS.

THE Sun, formerly published in Toledo, Ohio, has been removed to Berlin Heights, O., where it will soon be regularly issued again. Some racy contributions from Geo. Francis Train may be expected in its columns.

MRS. F. A. LOGAN and her brother are holding a series of Spiritualistic meetings in Charter Oak Hall, Market st., San Francisco, Cal., every Tuesday evening.

WARREN CHASE lectures in Ocala, Iowa, January 10; in Winterset, Jan. 16 and 17, at quarterly convention of Iowa State Association; at Cambridge, Iowa, Jan. 24; at Union, Iowa, Jan. 31. Address Colfax, Iowa, till further notice.

PROF. LISTER, the astrologist, can be consulted at his rooms No. 329, Sixth avenue. Address by letter, P. O. Box 4829.

MRS. NELLIE L. DAVIS may be addressed at 235 Washington St., Salem, Mass.

E. J. WITHEFORD, trance and physical medium. Public seances Thursdays and Sundays at 8 P. M., at 409 W. Madison street, Chicago, Ill.

W. F. JAMIESON is speaking during the Sundays of this month in Loomis Temple of Music, New Haven, Conn. He would prefer calls for February and March, in New York State. Address at New Haven, Conn.

D. S. CADWALLADER will answer calls to deliver his prophetic lecture, entitled, "Monarchy, the Road to a Freer Republican Government," before any of the liberal societies North and East; also, if desired, "The Downfall of Christianity," and "From Mormonism to Shakerism." Please address him, 525 West Seventh street, Wilmington, Del.

DR. L. K. COONLEY has removed from Vineland to Newark N. J. Office and residence No. 53 Academy street, where he will treat the sick daily and receive applications to lecture Sundays in New Jersey, New York or elsewhere in the vicinity.

Dr. Slade, the eminent Test Medium, may be found at his office, No. 25 East Twenty-first street near Broadway

CHAS. H. FOSTER, the renowned Test Medium, can be found at No. 14 West Twenty-fourth street, New York City,

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THE IOWA STATE ASSOCIATION OF SPIRITUALISTS will hold their first quarterly convention for 1875 at the Court House, in Winterset, commencing Saturday, January 16, at 10 o'clock A. M., and continue over Sunday. Warren Chase, Mrs. H. Morse, Capt. H. H. Brown and other speakers will be present. Friends coming from a distance will be provided for as far as possible, and a cordial invitation is extended to all.

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Criticism and objections specially invited. The WEEKLY is issued every Saturday.

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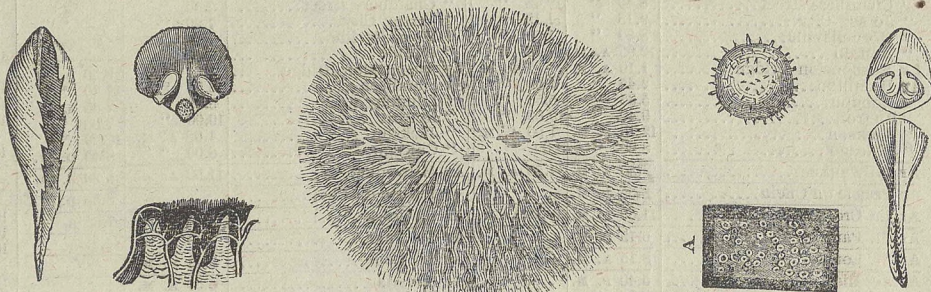
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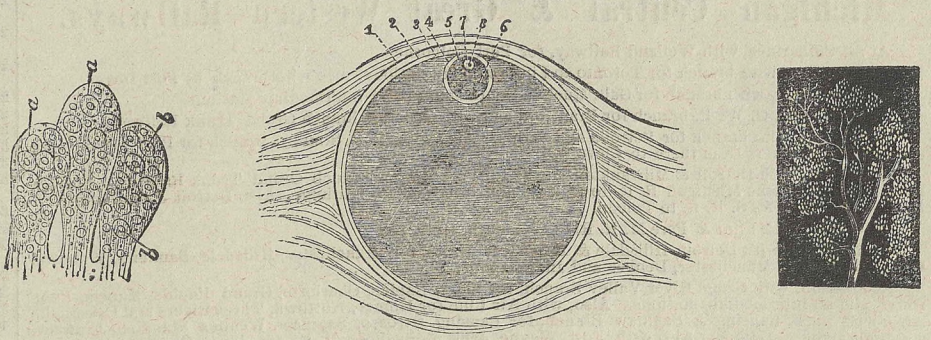
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WESTWARD FROM NEW YORK,

Via Erie & Mich. Central & Great Western R. R's

STATIONS.	Express.	Express Mail.	STATIONS.	Express.
Ly 23d Street, N. Y.	8.30 A. M.	10.45 A. M.	Ly 23d Street, N. Y.	6.45 P. M.
Chambers street.	8.40 "	10.45 "	Chambers street.	7.00 "
Jersey City.	9.15 "	11.15 "	Jersey City.	7.20 "
Hornellsville.	8.30 "	1.50 "	Hornellsville.	7.40 "
Buffalo.	12.05 A. M.	8.10 "	Buffalo.	11.45 "
Lv Suspension Bridge.	1.10 A. M.	1.35 P. M.	Lv Suspension Bridge.	1.35 "
Hamilton.	2.45 "	2.55 "	Hamilton.	11.30 P. M.
London.	5.35 "	5.55 "	London.	5.55 "
Detroit.	9.40 "	10.00 "	Detroit.	7.00 "
Jackson.	12.15 P. M.	1.00 A. M.	Jackson.	1.00 A. M.
Chicago.	8.00 "	8.00 "	Chicago.	8.00 "
Ar Milwaukee.	8.30 A. M.	11.50 A. M.	Ar Milwaukee.	11.50 A. M.
Ar Prairie du Chein.	8.55 P. M.	1.50 A. M.	Ar Prairie du Chein.	8.55 P. M.
Ar La Crosse.	11.50 P. M.	7.05 A. M.	Ar La Crosse.	7.05 A. M.
Ar St. Paul.	6.15 P. M.	7.00 A. M.	Ar St. Paul.	7.00 A. M.
Ar St. Louis.	8.15 A. M.	8.15 P. M.	Ar St. Louis.	8.15 P. M.
Ar Sedalia.	5.40 P. M.	6.50 A. M.	Ar Sedalia.	6.50 A. M.
Denison.	8.00 "	8.00 "	Denison.	8.00 "
Galveston.	10.45 "	10.45 "	Galveston.	10.00 "
Ar Bismarck.	11.00 P. M.	12.01 P. M.	Ar Bismarck.	12.01 P. M.
Columbus.	5.00 A. M.	6.30 P. M.	Columbus.	6.30 P. M.
Little Rock.	7.30 P. M.	7.30 P. M.	Little Rock.	7.30 P. M.
Ar Burlington.	8.50 A. M.	7.00 P. M.	Ar Burlington.	7.00 P. M.
Omaha.	11.00 P. M.	7.45 A. M.	Omaha.	7.45 A. M.
Cheyenne.	12.00 "	8.10 A. M.	Cheyenne.	8.10 A. M.
Ogden.	12.00 "	9.25 "	Ogden.	9.25 "
San Francisco.	12.00 "	11.17 "	San Francisco.	11.17 "
Ar Galesburg.	6.40 A. M.	4.45 P. M.	Ar Galesburg.	4.45 P. M.
Quincy.	11.15 "	9.45 "	Quincy.	9.45 "
St. Joseph.	10.00 "	8.10 A. M.	St. Joseph.	8.10 A. M.
Kansas City.	10.40 P. M.	9.25 "	Kansas City.	9.25 "
Atchison.	11.00 "	11.17 "	Atchison.	11.17 "
Leavenworth.	12.10 "	12.40 noon.	Leavenworth.	12.40 noon.
Denver.	7.00 A. M.	7.00 A. M.	Denver.	7.00 A. M.

Through Sleeping Car Arrangements

9.15 A. M.—Day Express from Jersey City (daily except Sunday), with Pullman's Drawing-Room Cars and connecting at Suspension Bridge with Pullman's Palace Sleeping Cars, arriving at Chicago 8.00 p. m. the following day in time to take the morning trains from there.

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